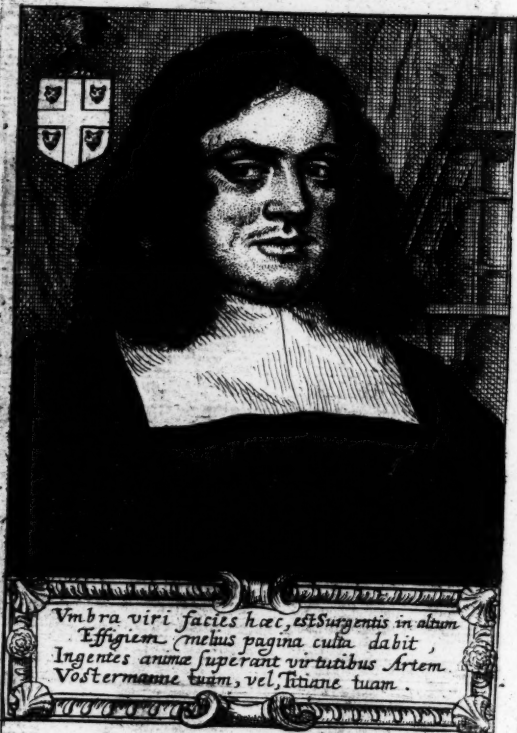


*Vmbra viri facies hæc, est Surgentis in altum  
Effigiem melius pagina culta dabit,  
Ingentes anima superant virtutibus Artem.  
Vostermanne tuam, vel, Titiane tuam.*



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Effigiem melius pagina culta dabit,  
Ingentes anima superant virtutibus Artem.  
Vostermanne tuam, vel, Titiane tuam.*



PILLULÆ PESTILENTIALES :

OR

A SPIRITUAL RECEIPT  
for Cure of

# The Plague.

Delivered in a Sermon Preach'd  
in St. Paul's Church LONDON, in the  
mid'st of our late Sore

## VISITATION.

---

By Rich. Kingston M. A. and Preacher  
at St. James Clerken-well.

---

Numb. 16. 46. *There is wrath gone out from the  
Lord, and the Plague is begun.*

Numb. 16. 48. *And Aaron stood between the  
Living and the Dead, and the Plague was  
stayed.*

---

LONDON, Printed by W. G. for Edw. Brewster  
at the Crane in St. Pauls Church-yard. 1655.





To the Right Honourable  
**Sir JOHN KEELING**  
Knight and Baronet,  
Lord Chief Justice of *ENGLAND*.

Right Honourable,

**W**HEN I lift mine Eyes  
from the low and humble  
valley of my obscure  
fortunes, to that bright shining  
and Eminent hill of Honour,  
on which the Favour of His  
Majesty, the Nobleness of  
Birth, and your many Excel-  
lent Virtues have seated you;  
I cannot but lay a sharp and  
rigorous Censure upon my own  
Presump-

The Epistle Dedicatory. ~~168~~

*Presumption, that I, so much  
a stranger to your Lordship,  
should thus boldly adventure  
to press into your presence,  
and to crave your Honourable  
Patronage of so mean a Work;  
but when your Honour is  
pleas'd to consider that Di-  
vine Truth's are Subjects  
worthy of acceptance, though  
presented in an Earthen Ves-  
sel; and David's comfort (in  
rescuing his Wives, and reco-  
vering the spoils from the  
Amalekites) was no whit  
the smaller, although a young  
man of Egypt made way for  
the*

The Epistle Dedicatory.

the discovery. I hope to obtain  
(what I humbly beg) your  
Honours Pardon.

My Lord, this Sermon was  
Compos'd and Preach'd in the  
very height of our late dread-  
ful Visitation, when Thou-  
sands dy'd on our right hand,  
and Ten Thousand on our left;  
at which time my imployment  
by day was visiting the Sick,  
and by night burying the  
Dead; having no time  
allowed for study but what I  
extracted from my natural rest  
which may make this Tract  
more guilty of failings than at  
another

The Epistle Dedicatory.

*another time; my humble request therefore to your Lordship is, that you would be pleased to lay the finger of a charitable construction upon the Scar of my imperfection, and favourably accept this first fruit of my labours. So in all humility imploring the God of Majesty and Mercy to Sanctifie your Heart, Rectifie your Hand, Justifie your Soul, and lastly Crown your Head with eternal Glory; I take the honour to Subscribe myself,*

Your Lordships daily Oratour

Rich. Kingston.



To the Right Worshipful *Joseph Ayliff*  
and *George Walsh* Esquires, two of his  
Majesties Justices of the Peace for  
the County of *Middlesex*.

And to the Worshipful *Henry Dacres*  
and *William Cole* Esquires; as also to his  
much respected friend Mr. *Henry*  
*Knight*, R. K. wisheth the dew of  
Heaven and the fatness of the Earth.

*Right Worshipful,*

**T**utelar Angels are a  
controverted Theme  
amongst Schoolmen,  
but the favourable influ-  
ence of a just defence from  
your Worships, hath been  
an unquestionable matter of  
my experience: which tran-  
scendent favours, if buried  
in

in Oblivion, would be an high impeachment of veracity; and not to acknowledge them, having this occasion, could plead for no distance, from down-right fordidness and plain Ingratitude.

The Work is too small, and the Author too mean to equalize your worth, or merit your Patronage; only 'tis the height of my Ambition to let the world know that your favours (which as far excel my deserts as my power to retaliate ) have  
not



not been bestowed on an  
ungrateful Servant. I am  
not ignorant, that cunning  
*Bezaliabs* and *Aboliabs* may  
carve and pollish the Tem-  
ple, yet I am glad that I  
can but lay one little stone:  
though men of brighter  
Souls bring their Gold and  
Jewels to it, yet I hope God  
will accept of my young  
Pigeons and Turtle Doves.  
I may say with *St. Peter*,  
*Silver and Gold have I none,*  
*but what I have I give you;*  
in all humility beseeching  
you to consider my years,  
which

which are but few ; and the  
time I had, which was but  
short, and my many other  
sad occasions , wherewith  
in the mean time I was  
interrupted ; and then ac-  
cept of this for tryal, as if it  
were the extract of some  
purer and better wit. The  
Lord prosper your days,  
direct your hearts, and bless  
all your undertakings , to  
the glory of his Name, and  
your own eternal felicitie :  
So ever Prayeth

Your Worships in all Duty  
and Service

*Rich. Kingston.*



**To the Church-Wardens  
of the Parish of St. James  
Clerken-Well for the time  
being, and to the rest of  
the Officers and Inhabi-  
tants of the same Parish :**

**R. K.** Wisheth health and happines in  
this life, and Eternal blessedness in  
that to come.

*Loving Friends,*



I pleased the wise Dispo-  
ser of all things, to cast  
my lot among you in one  
of the most dreadful Vi-  
sitations that ever Eng-  
land knew, when the  
black Horse of the Pestilence, with  
Pale Death on his back, pranc'd our  
Streets at Noon day, and Midnight; at  
which dreadful (and never to be  
forgotten) time our sense of Seeing was  
well-

well-nigh glutt'd with beholding the  
sight of our Diseas'd and Deceas'd  
Friends, enough to have extinguish'd  
the optick faculty.

*No Papers then over our Doors were set  
With Chambers ready furnish'd to be Let ;  
But a sad Lord have mercy upon us, and  
A Bloody Cross, as fatal marks did stand  
Presaging th' noisome Pestilence within,  
Was come to take revenge of us for Sin.*

And as our Eyes might well be dim'd  
so might our Ears be deaf'd with the  
doleful cries of the *Poor*, for Food to  
keep them from Starving ; of the *Sick*,  
for Physick to keep them from Dying ;  
and of them that were *Marked*, for Spi-  
ritual helps to preserve them from  
Perishing.

*(plenty,  
We well might hear of Death there was such  
One Bell at once, was fain to Ring for twenty :  
No Clocks were heard to strike upon their Bells,  
Cause nothing Ring, but Death-lamenting knells,*

Which

Which dreadful noises so terrified  
some, and affrighted all, that men  
knew not what course to steer to pre-  
serve themselves from this wounding  
shaft.

Some by their fear to go to Church delair'd,  
Asen are carri'd Dead into the Yard;  
And Churches now wish too much Burial sed,  
Fear'd they should have no meeting but of Dead.

This Poyson'd Arrow of the  
Pestilence (especially when it was first  
shot among us) wounded so suddenly  
and sharply, that we could scarce be  
resolved whether 'twas Sicknes or  
Death it self that assaulted us; for  
many lying down to repose in the  
Evening, made their sleep true kin to  
Death, by dying before the Morning.

— Ab who would then defer  
A preparation for this messenger!

But not to detain you longer with a  
large Epistle to a little Book, be  
pleas'd to accept thereof as a Testi-  
mony

mony of my sincere love to you, which shall always be accompanied with my hearty Prayers for you, that our merciful God would be pleas'd to withdraw his Sin-revenging Scourge, which is still amongst us, and charge his Angels to guard your persons from future dangers; and give you his holy Spirit to guide your Souls in the Path of Holiness here, and bring you to the Palace of Happiness hereafter.

*So prayeth*

*The earnest desirer of yours*

*Souls welfare*

*Rich. Kingston.*

*From my Study  
at St. James  
Clerkenwell.  
Octob. the 18.  
1665.*

PILLULÆ PESTILENTIALES.

2 Chron. cap. 7. v. 13, 14.

— If I send Pestilence  
among my people.

If my people which are called  
by my name, shall bumble  
themselves, and pray, and  
seek my face, and turn from  
their wicked ways: Then  
will I bear from heaven  
and will forgive their Sin,  
and will heal their Land.



OD, that from all Eter-  
nity was happy in him-  
self, created the World  
and Man the most glorious part  
B — of

*Pillule Pestilenciales.*

of it, not out of necessity, but a diffusive Goodness, by which he would have some Beings represent his Supremacy, and receive the Style of the Sons of the most High. Other Artificers either out of Ambition or Profit, transmit to the World their Skill and Knowledge, only He (induced by a charity proportionable to his own Nature) resolved to bring light out of darkness, and constitute a Lieutenant upon Earth that should largely speak the grandeur of his Maker. Thus Adam sprung bright and glorious out of the Chaos, imbued with those perfections which We (his posterity) since his transgression can never hope for. His Patrimony was



was large, and he might have left it to his Heirs, who now by *sad experience* find, that he not only became *bankrupt* himself, but *entayled* his misery upon them. He came into the World its *Lord and Master*, and left his children Peasants and Vassals; and the truth is, with so much *unhappy fertility* they have improved his Crime, that being but *one* at first, the *Eating the forbidden Fruit*, it's now become *infinite*, and able to puzzle the *Arithmetick of Angels*. Upon this score one might justly wonder that God should say, *IF I send the Pestilence amongst my People*. *If* is a Word of Uncertainty, and argues an irresolution: One would rather have

*Pillula Pestilentiales.*

expected the Lord should have sworn *by himself*, that since this *Darling*, this *Pertaker* of his *divine Excellencies*, will ever be abusing them, and choose rather the *Livery of the Devil*, than that *beautiful Vest of Innocence*, with which he came clothed into *Paradice*, that therefore he would send his *Plenipotentiary* the *Plague*, and without compassion cut off his *Favourite*. But by this doubtful way of Expression, we are taught how unwilling he is to give his *justice* a full draught, which he will and must do where *Impenitency* stops the Progress of his *Mercy*.

*Val. Max.* The Heathen could say, *Lento gradu ad vindictam sui divina procedit ira, tarditatemque supplicii gravitate*

*gravitate compensat.* We shall find this Truth cleer, if we consider the Series of his proceedings against *Sin.* *Adam* no sooner sins, but is whipp'd out of *Eden.* *Cain* kills his brother, and becoms a Fugitive. *Sodom* grows *luxurious* and burns with *un-natural Lusts*, and fire descends from heaven to extinguish those *hellish flames.* *Jerusalem*, a City grac'd with more privileges than any in the *World*, as being the place in which *God* would have his name in a more particular manner called upon; the *Seat of the Temple*, and the *Metropolis* of that Nation which he owned above all others; *Jerusalem*, I say, that heard the Prophets, yea *Christ himself* preach, and saw his *Miracles*

*raeles* , is now , for her *Sins* nothing but a heap of *Rubbish* ; and as *Adrichomius* observes , *One may seek Jerusalem in Jerusalem and not find her.* The *Eastern Church* , whose *courageous Martyrs* , whose *General Councils* , whose *Prelates* ( those burning and shining lights ) are so highly celebrated , is now for her *Arrian Heresie* and other *Sins* with which she abounded , enslaved under the *Turkish Yoke* , and hourly tormented with the *Impieties* of the *Impostor Mahomet*. Neither can We of the *Latin-Church* here in *Europe* , say our *Sins* have been hid , and *Divine Justice* as it were asleep during their *Committing*. In what a field of *Miseries* hath the whole

whole *German Empire* been this last Century? Nay, if we have a mind to look nigher home, what a calamitous Scene can *Great Britain and Ireland* show you for twenty years, where *fulness of Bread* and a long Peace, begot *stiff Necks* and *obdurate hearts*; and these pull'd down the former, and this present destruction: so that We may well conclude, that there is no Nation or Countrey so graced with privileges, so crowned with blessings, and so beloved by God, but *Sin* will beget a deadly quarrel between them, and cause the Subversion of the most flourishing States and Empires. Let the *Epicure* ascribe the alterations unto Fortune; the *Stoick* to

Fate ; *Plato* and *Pythagoras*, with the learned Statesman *Bodin*, to Number ; *Aristotle* to a Symmetry or Disproportion ; *Copernicus* to the Motion of the Centre; and *Cardane*, with the Generality of *Astrologers*, to the Malignant Influence of the Errattick Stars. *We* that have bin otherwise built up in the *most Holy Faith*, are taught by the Divine Oracles that *Sin only causes this Controversie between God and Man*, and therefore whilest they ( like *Ixion* in the Fable ) embrace only a Cloud of palpable darkness instead of the *Junno* of bright and clear Truth, let us, since we know the True cause of *Gods wrath*, endeavour to avoid it by newness of life, which is *holyness*

*ness* in the *Inward Man*. And indeed it is but fit if *we* will offend, that *God* should right himself.

— *Nec enim Lex æquior ulla est,  
Quam necis Artifices Arte perire sua.*

We have Sinned, and God justly strikes our *heads* with *giddiness*, drawes *paleness* on our *faces*, and dyes our *Skins* with *purple*. The Prophet *Amos* saith, C. 4. v. 10. God sent the *Pestilence* among the *Israelites* after the manner of *Ægypt*, and he hath now sent the *Plague* amongst the *English* after the manner of *Israel*. *Israel's* Calamity in the time of *King David*, is *England's* Case in the Reign of *King Charles*.

---- *Facta est narratio de te  
Anglia mutato nomine cum numero.*  
Change

Change but the Names of the *Countrey* with the *Circuit*, together with the time that *Plague* lasted, and the number of people consumed in that space, and we are parallel; *Repentance* was their only *Balsam*, and it must be ours, for as the great Bishop of *St. August. Hippo* sayes,

*Mutet vitam qui vult accipere vitam.*

We must by *resolution* of better obedience, blunt the Edge of that *Sword* that causes so great a *Mortality* amongst us.

And thus I come to the words of my Text, *If I send the Pestilence amongst my people.* In which Words we have a Gracious promise of God unto his Church, or



## *Pillula Pestilenciales.*

II

a direct Answer to Solomon's Prayer which he made at the finishing of the Temple, assuring Penitent Souls, that if they turn from the Evil of their ways, he will turn from the Evil of his wrath, and free them from destruction; *I will hear from heaven and forgive their Sins.* Where we may observe four particulars;

First, a Disease, the Pestilence; *si miserò Pestilentiam in Populum meum.*

Secondly, The Cause of the Disease, Sin; implied in these words, *and turn from their wicked ways.*

Thirdly, The Medicine to be used, which is Compounded of three Ingredients.

1. Humility.

1. *Humility.*
2. *Prayer.*
3. *Repentance.*

Fourthly, The *Physician* prescribing this *Medicine*, God. *I will hear from heaven, &c.*

I begin with the *Disease*, of which I need say but *little*, since it speaks so *much* for it self. But something I must say, lest I seem to pass that over that passeth by few in a house or City where it comes. The word is sometimes rendred *Pestilence*, and sometimes *Plague*; from the *Latine* word *Plaga*, which signifies a *Stroke*: but by reason of the Streightness of our *English* Tongue

Tongue, they are promiscuously taken. The Plague in other Languages extends further, and notes any extraordinary Stroke that comes from God; the Prophets under that *Word* contain these four, *Famine*, *Pestilence*, *Wild Beasts*, and the *Sword*; which *per eminentiam*, are called the four plagues of God. 'Tis true, God creates every thing, both *light* and *darkness*, *good* and *evil*, as the Prophet speaks; but because *Strokes*, if they be private, particular, or ordinary, have no great operation on us; we observe their *second*, and not their *first causes*, and so we neither reverence God's *Justice*, nor discern his hand, nor fear his power: Upon this Score, when mens  
fins

sins cry aloud, and (peircing the Heavens) mount to the very throne of God; it is fit likewise  
 Heb. I. 21. that God's loud Justice should peirce the heavens, descend upon man, and like the voice of Sinai, make poor mortals quake and fear. The plague is a Stroke able to extort from any man the confession of Pharaoh's Enchanters, This is the Finger of God; Ex. 8. 19.  
 2 Sam. 24. 15. It's an Arrow of his own shooting, and may better be called *Morbus Sacer*, then the *Falling Sicknes*. And therefore in our Language we style the Pestilence the *Visitation* of God, and the *Tokens* thereof *God's Marks*, and upon our Dores write **LORD HAVE MERCY UPON US**: By which we clearly confesse, whilst the  
 Angel

## *Pillulæ Pestilenciales.*

15

*Angel executeth divine wrath, we all stand at God's Mercy.*

And thus I come from the *Disease* it self to the *Cause* of it, which is *God's anger*, enflamed by *Sin*. I know there are some, that following the Sentiments of Physicians, will needs ascribe it to the *Infection* of the *Aire*, to *gross* and *unwholsome* Diet, or to the *predominancy* of corrupt humours : But Physicians may be excused if they say something when they see an *Angel*. As I will not deny but in all *Diseases* there may be something of *natural*, so I may likewise affirm, there is in this something *divine* and above nature.

I. For

1. For the natural part.

Ex. 9. 8.

First, The *Infectèd Aire* may contribute very much, and therefore we read that by *casting the Ashes of the Furnace towards heaven, the Aire became Infectèd, and the plague of Botches and Blains spread it self over Ægypt.*

Psal. 32. 4.

Secondly, *Corrupt humours* may do the like, for to them doth King *David* ascribe the cause of his Malady, when he complains that *his Moisture in him was corrupt, dried up and turned into the drought of Summer.*

Lev. 13.

45, 46, 52.

Thirdly, The contagion coming from the Sick. Thus we see by the *Jewish Law*, the *Leprous person* for fear of *Infecting others* was commanded to cry aloud *Unclean, Unclean*; by which he

he gave the Sound warning they should not approach nigh for fear of Contagion. He was besides to have his dwelling alone ; and the garments he wore , were to be washed, and if the plague was spread in them, the Priest was to burn them. Yea, the very house walls in which the Leper dwelt were to be scraped, and in some cases the house it self to be pulled down.

The Learned Fernelius more judiciously confesses this Disease hath a *hidden beginning*, some secret principle that *occultly wounds*; and we may assure our selves, that though things *ab extrâ* contribute to its *progression*, yet the real cause is the *latent Corruption* within us.

C

Nugamur

Sir Tho.  
More  
Epigr.

*Nugamur mortemq; procul, procul, esse putamus,  
At mediis latet hac abdita visceribus.*

But let us come to the *supernatural Cause* of this Disease, and that will not require a *Physician* so much as a *Divine*: And I suppose many of them think it a difficult point, that they go into the *Country* to study it, and by their *absence* expound *S. Paul's* words thus, *We preach not our selves, i. e. our Curates* ( or who else will ) *preach for us.* But to the *supernatural Cause*, the *Scripture* observes it as a *crime* in *King Asa*, that in the time of his *Sickness* he look'd more after the *Physician* than after *God*. He did not consider the *Infirmity* of his *Soul* was to be healed as well as that of his *body*, and therefore



fore look'd for *natural remedies* only. But if we would avoid his *fault*, we must acknowledge the *hand of God* in this *Sickness*, and something *above nature*. For if we observe the way of *inflicting* it, we shall find it oftentimes done by *Spirits*: Thus we see an *Angel*, a *destroying Angel* in the *plague of Ægypt*, *Exod. 12. 13.* Another in the *plague* that *destroyed* the host of the *Assyrians* under *Senacherib*: We find a third in the *plague* at *Jerusalem* under *King David*, and *St. John* in the *Revelations* brings in a fourth pouring his *Vial* upon Earth, and there fell a *noisome plague* upon *Man and Beast*. So that *God* is the great *Agent* in this *Calamity*. But how? Not *willingly*,

Rev. 16. 3.

*Pillula Pestilentiales.*

his anger must first be enkindled by our Sin; for as the Psalmist  
 Psal. 106. saith, *They provoked him to anger with their Inventions, and then the plague brake in amongst them.* Thus Dent. 28. 21. God says, *Because of the wickedness of thy doing, whereby thou hast forsaken me, the Lord shall make the Pestilence cleave unto thee.* And Ho-  
 Hos. 14. 6. sea cries, *O Israel return unto the Lord thy God, for thou hast fallen by thine Iniquity! The perdidit te in the Prophet doth not proceed from neighbours become Enemies, or from the Locust, Caterpillar, Mildew's, and such other things, as cause Famine and Pestilence; but from the corruption and Sin hatch'd in these Israelites; and therefore in the second verse he counsels*

## *Pillula Pestilenciales.*

21

counsels them as the only way to recover their former happiness, to *Take with them words and turn to the Lord, and say unto him, take away all Iniquity, and receive us graciously.* So that sin which is the plague of the Soul, begets the *Plague* of the Body. This viperous Mother brings forth a child so like it self, that it's hard to know the one for the other. I shal! shew you in a few particulars their *Similitude* and Agreement.

First, They are *alike* in Nature : The *Corporeal Pestilence* aims not at the more ignoble parts of the body, but at the *very Source of Life, the vital Spirits*, and by its *contagious quality* oppresses them : The *like* doth

C 3

in

*Sin* by its *secret Malignancy* to the *Soul*. It blinds the understanding, corrupts the Will, and so poisons all our *Intellectual faculties* that we cannot see the *light of Faith*, or ardently love God, or do any other *Act* that may speak us *living Christians*, and in a *State of Grace*.

Secondly, They are *alike* in their *Infection*; The reason why we shut people up that are *Infected*, and avoid their Company, is, because they *easily* communicate their *Disease*, to those that are in *health*; it is so with *sin*, it *insensibly* creeps upon us. The *often* seeing wicked men repeat their *crimes*, first takes from us the *hatred* we should bear them, and afterward by *undiscerned*

cerned progressions so far work on us, that we begin to love and commit the same. The Historian observes, That *Augustus* soon perceived the Inclination of his two Daughters by the Company they kept: The one affected none but the grave Senators and worthy personages of Rome; and the Other none but the loose and debauch'd Gallants. We cannot touch pitch but we must be defiled; and we cannot converse with wicked men, but we shall be tainted with their Impurities.

Thirdly, They are alike diffusive. *Thucidides* in his Description of the Plague of Athens, tells us it began in *Africa*; march'd from *Æthiopia* into *Ægypt*, and so took its course for Athens,

which was a vast progress. And hath not *Sin done the like* ? Hath not the *Sin of Adam in Paradise* spread it self over the whole World, and so seized upon the mass of *Mankind*, that we must all confess we are *Unclean*, and there is none of us *righteous*, no not one.

Fourthly, They are both *terrible*. What a dismal sight is it to see an Army enter by force into a pleasant City, and there in a moment by the *licentious fury* of the *Soldiers*, view those *streets floating with the blood of the Inhabitants*, which in time of Peace used to be *strewned with flowers* ? Yet when heat of blood is over, some *mercy* is usually hoped for, and many times obtained.

tained. But the *Plague*, like another *Attila*, the *Scourge of God*, sweeps all before it, and seldom gives *Quarter*. Sin does the like, yea, in a more terrible manner, for it erects its *Trophies* upon the *ruine of Souls*: The destruction of the body is but a *momentary pain*, but that of the *Soul* is *commensurate* to the *duration* of it, which is to all *Eternity*. How much reason have we therefore to pray to be delivered from this *Executioner*, that like another *Nero* loves to *perpetuate misery*, and strikes a wretch, *ut sentiat se mori*.

Fifthly, They are alike in their *Symptomes*. When a man begins to feel some distemper in his *head, stomach, belly*, or other parts

parts, though we apprehend some danger, yet we think him not past the benefit of *Physick*, and a possibility of *Recovery*; but if once his body begin to be *purpled*, and the *plague spots* discover their dismal hue, we then quit all hopes, and think nothing less than a *miracle* can recover him: *Sin* also hath her *spots*, and they are as ill boading to the *Soul* as the other to the *body*; and therefore St. *Jude* in his *General Epistle* styles wicked men *ωιδες spots in their feasts of Charity*.

V. 23.

Lastly, They are both of a *quick dispatch*. Other *Diseases* seem to give us some *warning* that we may set our *house in order*, and by *repentance* blot out the

Score



Score of our sins prodigality; but the pestilential sword, like the Italian Stiletto, carries death upon the point, and at its first entrance, summons the wounded to his Funeral; so that we may now sing in a mournful Dirge

*Our pleasures cease, our joys are flying;  
Death is alive, but Life is dying.*

Hence it is that Galen calls it *λοιμός* because of its Mortal quality; and Hippocrates *ἐπιδημία* because of its spreading nature. This deadly disease, we see, lays heaps upon heaps, and if the Almighty power puts not a stop to its violent proceedings, it will in a short time scarce leave living enough to bury the dead. Where  
God

God gives it a Commission it runs like fire in a Corn field. That passage in *Samuel* is very remarkable, where it is said, *So the Lord sent a Pestilence upon Israel from the Morning even to the time appointed.* Some think this appointed time was six hours, and of this opinion is St. \* *Ambrose*; \* *Theodoret*, and the Jewish Historian *Iosephus*: Others think this appointed time was until night, and that at the beginning of the Evening Sacrifice it ceased, which St. *Hierome* follows: Others (with *Tostatus Abulensis*) think it lasted three days. However all agree that it was but a short space, in which this Tragedy was acted, although the *quamdiu* is not certain. Upon this account the

*Septuagint*

2 Sam. 24.  
15.

\* *Super*  
Psal. 37.  
\* *quest.* 37

*V. Casp.*  
*Sanctium*  
*in l.*

## *Pillula Pestilentialia.*

29

*Septuagint* reads the Words ἐὰν ἀποστείλω θάνατον, If I send Death amongst my people ; to signifie, other diseases by Medical herbs and the skill of Physicians may be Cured, but this is an infallible Executioner, as sure as death it self. And doth not Sin do the same with the Soul ? In the day Gen. 2. 17. thou eatest thereof thou shalt dye; not a year after, but in the very day thou breakest my Commandement thy sin will prove deadly. So *Ananias* and *Sapphira* no sooner lyed to the holy Ghost, but at St. Peter's Examination their Consciences became their condemning Jury, and their Sentence a sudden Death.

We

We have now seen their agreement: I shall only say there is this happy dissimilitude, that whereas the Cure of the Bodily plague is uncertain, that of the Soul plague is infallible, if we fly to Christ with a due sense of our misery, and seek from his Merits that *Alexipharmacon*, that is, an Antidote against the greatest Crimes.

But I shall desist from speaking any longer indefinitely of Sin, and come to those particular ones that in so high a degree have drawn this plague upon us.

First then, The sin that leads the van is our Sabbath-breaking. How loud doth this cry in the Ears of God! A sin more frequent, impudent, and unpunish'd, than  
than

than in those late *black days* when the *greatest* were justified by a Law. This *blessed day* is now as much mangled and broken as once the *Lord* of it was : And as the *Poet*, deriding the *immoderate dress* of a *wanton Girl*, told her that she was *minima pars sui* ; so is this *day* so divided, that it is now become the *least part* of it self, and you may seek for a *Sabbath* in a *Sabbath* and not find it. And whereas it ought to be the *greatest Festival* and *holy Rest*, now other days are more *innocent* then this. Those we spend upon our *Callings*, and this (the more is our shame) on our *sins*. In the *Primitive times* sanctifying the *Lords Day* was an eminent *Character* that *Christians* lived

ved in the purity of their profession. When the Question was asked, *Servasti Dominicam?* The Answer returned was, *Christianus sum, intermittere non possum*; I am a Christian, and may not do otherwise. How are we fallen from our first love? by prophaning the Sabbath either through Schismatical Petulancy, or Idleness and Security, snorting on a Bed, or walking in the fields, forgetting that he which on this day gathered sticks was paid home with stones. Considering therefore the judgement of God that hangs over our head for this particular sin, it is Christian Prudence to pray, *Lord have Mercy upon us, and encline our hearts to keep this Law.*

Secondly,



says finely, *Cum alie cupiditates ea tantum bona quibus adversantur imminuant hæc dum omnia ad se trahit, simul universa corrumpit;* That whereas other Lusts waste only that Good and Virtue to which they are contrary, *Pride* whilest it arrogates all to it self, corrupts all at once. God therefore scatters the Proud, he maketh them like Smoak ( to speak  
 Ps. 37 20. with the Psalmist ) which perisheth in ascending, and vanisheth in dilating of it self. I shall not need to tell you how he hath punish'd it in *Wicked men*, as in *Nebuchadnezzar*, *Herod*, and *Antiochus*; for he will not allow it in his own people. And therefore if *Corah*, *Dathan*, and *Abiram* will be holier than *Moses* and



and *Aaron*, and tempt the *Jewish* Congregation to a Contempt of their *Superiours*, he will presently open the *Earth*, and bury them alive. They were *ante Sepulti*, *quam Mortui*, as the *African* Father (*Optatus*) speaks. If *David* out of pride will number the *People*, (and sure it was so, for the Text saith, *his heart was lift up* <sup>1 Chr. 21. 14.</sup> to number the *People*) God will send his *Plague* and sweep away seventy thousand of them.

3. A third sin is that Cursed one of *Swearing* so much in Practice. Because of *Oaths* (saith the Prophet) the *Land* Mourneeth: And how can we but expect that God will send the lightning of his judgements from heaven, when we do so thunder

D 2 out

out *Oaths* on *Earth*. This is a *Reigning Sin*, not only amongst the *Basest*, but those that would be thought the *Ornaments* of the *Age*, as if *Gentility* consisted in *belching out blasphemy*.

If the *King* be spoken against, it is *high treason*, and deservedly punish'd with *Death*; if a *Noble man* be traduced or slandered, it is punishable by the Statute of *Scandalum Magnatum*; yea, a private man in cases of *Obloquy* hath his remedy by *Action*: only the *name of God*, though dear to him, is not so tenderly regarded, but is most grievously rent and torn by this common and Soul-ruining *Sin of Swearing*. But let me advise the *blackmouthed Swearer*, to have a care of *swearing*

ing in jest (as men are apt to pretend) lest he go to *Hell* in earnest; for every Oath he swears, gives his Soul a wound, and that wound will be vocal enough to peirce heaven, and call for vengeance on the Swearer. Have not many of us uncharitably and blasphemously wish'd, that the Plague of God would light upon our Brethren? How justly now hath it overtaken us. Curses and Execrations have proceeded from us like Arrows shot against heaven, and now they are returned back upon our own heads.

Fourthly, I must name that of *Uncharitableness* to one another, upon occasions that should rather administer grounds of Repentance then of Malice. The

*Apostle tells us Charity covers a multitude of Sins, but we (as if we were true Children of Noah) delight in our Relations Nakedness. What heart-burnings are between us upon small differences of Judgement? The Turk cannot hate a Christian with a more Vatinian hatred then we persecute one another, though baptized into the same Faith, and equally professors of the same Gospell. Is not the Plague come upon us, that our Lord foretold, that Father should be against Son, and Son against Father? will an Independant endure a Presbyterian, or the Anabaptist and Fifth Monarchist one of the Episcopal persuasion? No, no, we have known to our grief what blood*

blood hath been shed upon this account, and that their mutual *animosities* have boyled to as great a height as those at present between *Turk* and *Persian*. *Constantine* the Great, when he summoned the first *General Council* at *Nice*, to extinguish the *Arrian* Hereſie, concerning the *opinion* of *Chriſt* with his *Father*, cauſed all the private Contentions and Strifes that were enflamed amongſt the *Bishops* themſelves to be drawn up into a Compendium of *Articles*, before they ſhould deliberate about that grand *Affair*, which being done, he ſealed them up with his own *Royal Signet*, and kept them in his boſome for a while as a Secret; afterward in his *Speech*, ex-

D 4      horting

Car. in  
Nice. Conc.  
Appar.  
pag. 45. in  
16.

horting them to *unity of Spirit*,  
and a serious discussion of those  
things that concerned the *Cause*  
of *Christ*, he burnt all those en-  
vious *Libells* together, *Ne inno-*  
*tesceret ulli odium & sugillatio Sa-*  
*cerdotum*, as *Caranza* informs me.  
Let us that serve at the *Altar*,  
imitate this *Pious Prince*, and if  
there be any *unchristian, unchari-*  
*table fends* amongst us, bury them  
in *Eternal Oblivion*, lest they  
hinder us in the prosecution of  
the *Cause of God*, and not only  
prove our *shame*, but a stumbling  
block of *Offence* to the *Enemies*  
of the *Faith*. Our Lord and  
Saviour at his departure left us  
this *New Commandement*, that we  
should *love one another*, but we  
have so affronted this *Injunction*,  
that

that it is no marvel if he says he is come not to send Peace but a Sword ; a Sword that shall draw out our vitals, and render us the victims of his fury.

Fifthly, That *Rebellious murmuring* humour with which we have outraged *Prince and Priest*. The Sacred Scripture never gives us an Account of *Murmurers*, but it tells us likewise their *Punishment*; *Pharaoh* murmured at the *Israelites*, and God entombed him and his hoast in the *Red Sea*. *Joseph's Brethren* murmured at him, and their reward was *vassalage*, they became his *Servants*. *Saul* murmured at *David's* ten thousands, and God left him to be his own *Executioner*. *Judas* murmured at the *Box of Oyle* that

that was poured on his *Masters* head, and what was his reward? *be hang'd himself.* And is not this our Case? When King *Charles the first* lived, (though we may say of him as *Homer* said of *Greece*, that it was *ὁ δὲ γὰρ ὁ δὲ γὰρ* the *Pap* and *Dug* of the *Earth*, He the *Cream* and *Excellentest* of *Princes* ) how did our *un-godly* and *malicious humours* load him with all those *Obloquies* and *Reproaches* which *St. Paul* would not have flung even at *Nero* himself. And what I pray was the *Issue* of this? These *discontented murmurings* begot a *Rebellion*, and that *Rebellion*, though it occasioned the *Ruin* of the most blessed *Prince*, yet by *God's* just judgment disgorged its *Venom* upon  
 cur



our own heads : from being free  
*Subjects* to a *King* of a *Glorious*  
*Race* , it made us *vassals* to one  
of *low degree* , and took from us  
the felicity they enjoy , whose  
*King* is the *Son of Nobles* ; The  
same we may affirm of the  
*Church of England* : When was  
it so flourishing as in the afore-  
named *Prince's Time* ? Yet ei-  
ther our *discontentedness* at his  
*Fatherly Indulgence* to it , or our  
*Avaritious designs* to engross its  
*Patrimony* , brought us to that  
*Insolence* , that we must needs  
make her the *Young Whore* of  
*Babylon* ; and under pretence of  
correcting her *Errors* , not only  
commit the greatest *Sacriledges*  
and *Rapes* upon her , but fling  
down all her *Fences* , that the  
Wild

*Wild Bore of Schisme and Heresie* might root her up. And God knows at this very day, the dismal Effects of *murmuring* are too too visible, although our now *Gracious Prince*, endeavours to his utmost the extinguishing these *unhappy differences*, that like so many *Phaetons* if not stopp'd in their Motion will burn both *Church and State*.

An hour is too short a time to discourse of the *Sins* that swarm in *this Land*. What *Mercy* do we shew to our *Poor*? doth not the *Extortioner* take damnable *Interest*, and the *Oppressor* use *violence*? Do they not eat like a *canker* into the *Reversions* of the *Poor*? The *Italians* proverbially say of the *Viceroyes* of *Naples* and *Milan*,  
that

that the one *fleeces* and the other *fleas* the *Subject*. I am afraid we have too many amongst us that put this in practice, and make it their only study to be *Ingenious* in oppressing and ruining their poor neighbours.

What *temperance* do we practice in the use of the *Creatures*? How many are there that study to be nothing more then *accurate Gluttons*? They cannot *dine* or *sup* except they rob the *Aire* of its rarest *fowle*, and the *Rivers* and *Seas* of its most *exquisite Fish*; and yet will scarce afford the *Poor*, those *living Temples* of the *Holy Ghost*, a *Morsell* of *Bread* to keep them from *Starving*; they can swallow down whole *flaggons* of the richest *Wines*, and yet

yet have scarce a thimble full of cold water for their thirsty neighbour. And indeed, if ever drunkenness had an impunity, it is in these days; although it be a most detestable Sin, and so prolific that it begets a thousand others, yet it is now so much in vogue, that I am afraid reeling in the Streets will be al' a mode, and this Vice which metamorphoseth a Man into a Beast, rather be the Subject of Mirth then detestation. But let these bon-companions know there was a curse long ago pronounced against those that are strong to drink, and that God is now putting it in Execution. Since with their Teeth they will be digging their own graves, and pour down into their Throats like  
sluces,

*fluces, floods of Liquor to drown their Souls, it is but Just the Pestilence should save them a labour and give them a quick dispatch.*

And as with *Excess in Eating and Drinking* we have provoked God; so likewise in our *Apparel and Cloaths*. The Garments which God made our first Parents, were to hide their shame, but ours are so fantastically shap'd, that instead of covering they discover it. In a word, There is nothing We have endeavour'd so much as the advancement of the Kingdome of Satan. Our Eyes have wholly been employed upon lustful Objects, and lewd Women: *Infelicissima publicarum libidinum victimæ*, those unhappy Sacrifices

ces of common Lust, as Tertullian speaks, more grateful to us than virtuous Company: The debauchery of Unclean Songs and villanous discourse, have been more acceptable to our Ears than a good Sermon, or wholesome admonitions. Our Smell hath been caress'd with effeminate perfumes; Our Tast with luxurious Viands and Sauces, made to heighten an Appetite beyond the Necessity of Nature. And lastly, Our Touch hath been tainted with Lasciviousness. With so little care have we guarded these Cinque-ports of our Soul, yea rather left them as so many open avenues free for Sin to enter: That it is no wonder if death tread upon the Heels of Sin, and snatches us away in the flagrant fact. *Object.*

*Object.* But you will say, Since God is all goodness, and cannot be the Author of Evil, how comes it to pass that he so severely punisheth Sin, and sends such plagues amongst men for it.

*Answer.* To this I answer with the Learned Bishop of Marseilles *Salvianus* in his 8 Book *de Providentia*, where he saith, *A Deo quippe punimus sed ipsi facimus. Cui dubium est quin ipsi nos nostris criminibus puniamus; vim Deo facimus iniquitatibus nostris, & ipsi in nos Iram Dei armamus.* God indeed punisheth us, but we cause, and after a sort force him to do it. God inflicteth stripes, but we deserve them. God striketh, but we provoke. God poureth out the Vials of his wrath, but we fill them up to the  
E                      brim,

*brim, by our overflowing Iniquities. If we have any thing that is good in us it is from God; but in a true sense we make him just even by our Injustice; for if we were not unjust in Sinning, he could not be just in punishing; neither would he desire any way to exalt*

Mic. 7. 13. *his glory by the ruine of his Creature. Mercy is his delight, and goodness is his Nature. He therefore never sendeth Evil upon us, before we have it in us; he never fills a Cup of Red wine before the measure of our Crimson sin is full. Let us therefore lay the blame upon our selves, and with mournful Jerusalem say, The Lord is righteous, but we have rebelled against him: Let us in flying to his Mercy, yet still adore his*



## *Pillula Pestilentiales.*

51

his justice ; and let the consideration of his *unwillingness* to punish us, so work upon us, that hereafter we may not force him to it. For he is *slow to anger* and of great *Compassion*.

And thus from the *Disease* we pass to the *Remedy*, which consists of three *Ingredients* ;

1. *Humility.*
2. *Prayer.*
3. *Repentance.*

If my People that are called by my name, do humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear, &c.

1. If my People humble themselves. It seems God will have

E 2

humility

*humility be the first Ingredient in this Plague-Antidote. Lofty Spi-*

*St. Basil. in  
Ascet.*

*διατάξει  
4.*

*rits are like wheels, in St. Basil's phrase, ὅθεν ἐπὶ τὸ πνευματικὸν ὕψος προκοτίτῃσι, τρέχουσι δὲ κύκλον ἀπέραντον.*

*They move not to any Spiritual height, but run a vain Circle and endless round. They are so far from attaining any good end, that they embar all the passages to it. The old Marquis of Worcester being asked in Queen Elizabeth's Time, how he continued Favourite to three Princes of such different humours? Answered, He was made of a Willow not of an Oke, and had learn'd the Art of Submission. But proud men make it their business to withstand Thunderbolts, and had rather perish than not attempt. Had they*

they fully known what the meaning of that passage is, *God resisteth the proud and giveth grace unto the humble*, they would easily have understood, that the only way to avoid the *fury of the Lyon* of the Tribe of *Judah*, is to lay *prostrate before him*; not to contend, but yield the *buckler* to him, that never kills persons *disarmed* of their Sins, and humbly begging quarter. The Royal Prophet saith, *A broken heart and a contrite Spirit, oh God! thou wilt not despise.* The *Ninivites* found the Truth of this upon the pronouncing of that fatal Sentence against them, *Yet forty days and Nineveh shall be destroyed.* What? did they fortifie their City? did they frame of their

old men a *Conncel of War* , and of their youth raise a puissant Army? did they send for the help of their Allies , and provide for a long Siege? No, they understood a better method of *disarming divine wrath* , they clothed themselves with *Sackcloth* and sat in *Asbes*; they humbled themselves before the *Lord* , and by this holy policy brought the Lord to repent of the *Evil* he intended against them. Here it is worth observing, that *humble Submission* , is more prevalent with God, than our *fellow Creature*. *Niniveh* humbles it self, and God repents of the designed *ruine* : But *Jonah* grows angry, and thinks he doth well to be so. This humility must not be like

like that which the *Prophet* complains of, *a holding down our head like a bulrush* : We must have a *deep sense* of our *unworthiness*, that has *caused* this *fire* to go out against us, and having truly considered the greatness of that Majesty we have offended, cry out in *confusion of face*, that we are but *dust*, and cannot endure *everlasting burnings*.

And that we may the better do thus, let us first consider the *Justness* of the *Act*. If we have offended a temporal *Prince*, we spare no labour, leave no stone unturned to find out this *Courtier*, that *Favourite*, yea at the very expence of our *Estates* to mediate with him our reconciliation ; when many times it is to

no purpose : And shall we be less *sedulous* in appeasing the King of Kings and Lord of Lords , by a due acknowledging our own vileness and the enormity of our Actions that have provoked his just *displeasure* ? Had he demanded the fruit of our body, our Estates , or our Lives , by way of Expiation , and after all this left us in an uncertainty , whether he would pardon, whether he would heal us or no, the Case had been hard ; but when he that is *Truth it self* assures us our *humble Submission* shall make amends , surely we must be the most *wretched people* in the *World* if we want a *heart* and a *knee* to appease his fury.

Secondly ,

Secondly, It is the most advantageous Act to our selves; and this will appear three ways.

First, It prevents Substraction of *Grace*, and falling into grievous Sins. Without this gracious frame of Spirit even the greatest *Saints* have fallen into horrid sins : We may observe this in *St. Peter* himself, in a vain glorious humour he began to tell *Christ, Master though all the world forsake thee, I will not*; yet when his *Lord and Master* was seized by the *Jews*, upon the accusation of a silly *Damofell*, he was the first that not only denied his *Master*, but forswore him too : Had he been as low and humble in his own Conceit when the *Maid* said unto him, *Thou*  
also

Mar. 26.  
69.

*also wast with Jesus of Galilee, as he was immediately after his denial, when he went out and wept bitterly, his Lord would not have suffered him so foully to fall; And therefore his fellow Apostle St. Paul tells us of a Thorn in his flesh, or a buffetting Sathan to keep him humble and in a due sense of his nothingness, lest (says he) I should be exalted above measure through the abundance of Re-*

Sup. Cant.  
Serm. 52.

*velations. St. Bernard observes, that sometimes grace is substra-cted, not for Pride which already is, but which would be, if it were not subtracted. Here*

C. 14. C. 13

*St. Augustine in his Book de Civitate Dei; Audio dicere superbis utile esse cadere in aliquod apertum manifestumque peccatum unde sibi displiceant*



*displceant qui jam sibi placendo ceciderunt, i. e.* I dare boldly affirm, That it is requisite for the *Proud* to fall into some open and hainous Sin, that so at last they may fall out of Conceit with themselves, that fell by standing in their own Conceit. It is humility then that shuts up all the passages to Sin, and is as St. *Basil* speaks, *θεσαυροφυλάκιον ἀρετῶν*, *The Magazine of Virtues.*

Secondly, It is the *characteristical* note of our Christianity, it is a virtue peculiar to it. *Learn of me for I am meeke and lowly*, is a Doctrine which Christ first taught, and *Doct̃or humilitatis* in St. *Augustin's* opinion is his proper *Stile*; His whole *Life* and *Actions* were the great Examples of it. *Humility*

*mility* is a piece of that *Celestial Philosophy* the *Gentiles* never knew, it is much above their *E-thicks*; for though amongst them a μετριότης, a *Moderation* to know and keep our measures, be commended for *virtue*, yet that this should be performed in humble dependance on God, by Grace derived from him in our Redeemer, was above their Learning: And therefore *Clemens* of *Alexandria* said well, That *Natural men* may do the same good that a good *Christian*, ἀλλὰ ὅτι ἀπὸ τῆς αὐτῆς αἰτίας, ὅτι τὸ αὐτὸ προῆ-  
 πενοι. *i. e.* But not from the same cause, nor with the same Intention, for they make not God in Christ either their beginning or end. So that the acting *Virtues* in a super-  
 natural

natural power, and referring them primarily, to his honor in *Christ* ( which is the Quintessence of *humility* ) is above the reach of *Philosophical Speculation*.

Thirdly , It is the readiest way to saving *knowledge*. *The humblethou wilt teach thy way*, says the royal Prophet. Proud persons will never make good *Scholars* in *Christ's* School; he will never put the *new wine* of his *Grace* into their old *musty bottles*; the reason is, they are so full with their own *airy Conceptions*, with the bubbles of their own *blowing*, that there is no room for solid and real *Truths*, with which the *Holy Ghost* ever fills *humble Souls*. On the contrary,  
the

62 *Pillula Pestilenciales.*

the *humble person* that considers the *vileness* of his *natural condition*, and how *poor* and *naked* he is, places all his hopes of *strength* and *knowledge* only in *God*, and by that *resignation* of himself, *eafler* receives those *divine examinations* of *Truth*, that can *make him wise to Salvation* : The great end of *Christianity* (to use the Words of *Hierocles* concerning the *Pythagorean discipline* ) is ,  
 ὅλως δὲ ὅλων ὑποπτέρας γενέσθαι πρὸς τὴν  
 τῶν θεῶν ἀγαθῶν μετάληψιν . *That we*  
*may be made all wing for the pur-*  
*suit of Divine things ; but Pride*  
*puts weights of Lead upon the*  
*Soul*, that *She* cannot soar in-  
 to the *Region of Divine Truth* ;  
 and so muffles her with *self-con-*  
*ceit*, that like hooded *Hawkes* if  
 she

*she* could flye, yet *she* would want an eye to pursue her game. Let us therefore, if we would be taught by this great *School-master*, approach him with all *humility*, and he will not only teach us those things which are of *Eternal Import*, but cure the *Wounds* which *Sin* hath made in our *Souls*, in our *Bodies*, in the *Church*, in the *State*. And so I come to the second *Ingredient*, which is *Prayer*. If my People pray, and seek my face, &c.

First then, Being to speak of *Prayer*, it will not be amiss to enquire in the first place, what *Prayer* is? *St. John Damascen* answers the Question, and says, *It is the Elevation of the mind to God.* And *St. Austin*, Your Prayer L. 3. de Fide c. 4. is In Pr. 85.

*is a speaking to God.* When you read, *God speaks to you*; when you pray, *you speak to God*; therefore *Prayer is the Souls Colloquy and conversation with God.* So that when we pray, we Elevate our spirit to God, and familiarly (yet with all reverence) communicate our Condition unto him with a greater confidence than any Child can do to his Mother: To him we *unbowel* our *selves*, and lay before him what is most *dear* unto us, and what most *oppresses* us in our *Spiritual combats*; our *failings* and our *desires*, the temporal  *blessings* we would have, and the *Evils* we would *eschew*, as one *friend* doth to another in whom he most *confides*. And this is that  
which

which the *Divine Writ* terms a pouring forth the heart like water before the Lord ; the Text doth not say like Oyle, some of which will ever be sticking to the vessel that contained it ; but like Water, to signifie , That all our thoughts, our whole heart, must go out of it self and ascend to God. And truly (if ever) now we have need to make this self-examination ; for, when our Souls have (as it were) quitted their Mansion, and travelled to the throne of Grace to beg Mercy, and a ceasing of Judgments, we may be confident, Plagues will be crippled, and not suffered to infect our clayie tenements in our spiritual absence: For the truth of this we have our

F

Lord

*Lord and Saviours own Word ,  
If ye abide in me , and my words  
abide in you ; ye shall ask what ye  
will and it shall be done unto you. So  
powerful is fervent prayer with  
God , that it binds his hands, and  
( to speak with reverence, as it  
were ) fetters the Omnipotent one.  
We see it likewise in the case of  
the Israelites , Moses was gone  
up to the Mount to receive the  
Law , and his stay being longer  
than the peoples expectation, they  
gather themselves together, and  
will needs have Aaron make  
them new Gods ; He, out of their  
golden Earrings, to gratifie their  
importunity , made them a Calf.  
This accursed peice of Idolatry,  
God ( resolving to punish ) says  
unto Moses , Now therefore let me  
alone ,*



alone, that my wrath may wax hot against them, &c. whilest thou prayest thou bindest me; do not thus manacle me, let my hands be at liberty, that I may cut off this stiff necked generation. Suitably to this, *Salvianns* commenting upon *Psal. 33. 18. Oculi Domini super justos, & Aures ejus in preces eorum*; says, when the Scripture affirms the *Ears* of the Lord to be always on the prayers of the just; not only his readiness to hear, but a kind of Obedience in God is pointed at, as if God were so ready to hear the prayers of his faithful ones, that he seems willing, not only to hear, but to Obey; not only to grant what they desire, but ready to perform what they command. Thus, though

the *Sun* comes forth like a *Giant* and rejoyces to run his *race*, yet *He*, and his fellow *Luminary* the *Moon*, the bright *Mistress* of the *night*, by the force of *Prayer*, are *arrested* and made to *stand still* till *Joshuah* and the *Israelites* had avenged themselves upon their *Enemies*, *Josb.* 10. 12. Yea, at the prayer of *Hezekiah*, attended with the *Divine Rhetorick* of *Tears*, the same *Sun* must recoyle back. It might have been enough for *Hezekiah's* faith, to believe the words of *Isaiah* without any *Sign*: But *God*, to let us see how much he was pleased with the *King's* earnest *Address*, stops the very *course* of *Nature*, and by no less than a *miracle declares*, That he had heard and accepted the

the voice of those Royal Tears ;  
 for behold , I will bring again the  
 Shadow of the degrees which is  
 gone down in the Sun-Dial of A-  
 haz ten degrees backward. Isa. 38.  
 8. And as Prayer hath a power  
 to invert the Course of Nature ,  
 so likewise can it make Nature  
 act contrary to its own self. For  
 fire which naturally towers up-  
 ward , at the Prayer of Elijah  
 descended downward , and con-  
 sumed a Captain and fifty men ,  
 2 Kings 1. 12. Neither is Prayer  
 the weapon with which we only  
 wound our Enemies , but it is (to  
 speak with St. Ambrose ) *telum quo*  
*vulneramus Cor Dei* , a weapon  
 with which God himself is woun-  
 ded , as the Sponse in the Canti-  
 cles speaks , *Charitate vulneror* ;

70 *Pillulæ Pestilenciales.*

no other *Artillery* but this can batter the *Cittadel* of the great *King*. This is a *Truth* so evident, that the dim light of *Nature* taught the very *Heathens* it, and therefore ( as *Clemens Alexandrinus* tells us ) they called their God *ἰνέσιος ζεύς*, from *ἰνέσις*, as if one should say, a *God who delighteth in the humble Prayers of hearty Petitioners*. So that we may well say with *Luther*, *Oratio hominis res est potentissima* ; It overthrows *Armies*, turns the course of *Nature*, obtains the greatest  *blessings*, averts the greatest *Evils*, and even conquers *God* himself. Let us therefore offer this *incense offering*, this  
*In Matth.* *Spirituale thymiama*. *Carthusian* ( to its honour ) observes, That  
the

the Style of *Incense* is attributed to no other *Theological* virtue, so truly as to *Prayer*. *Nulla justitia thymiamati comparatur nisi sola Oratio*; for as *Incense* fired in the *Censor* mounts in perfumed *Curls*, and casts a grateful odour about the *Altar*; so our *Prayers* proceeding from hearts fired with holy *Zeal*, ascend to the throne of *God*, and make a sweet smell in his nostrils: But to speak more particularly, since prayer is of such a power;

First, Let us pray, that we may show our selves Christians. *Tertullian* calls Christians, the Candidates of the Celestial Kingdom: He alludes to the custome of those Roman Senators that stood for the Consulship, who

ever visited such as had any *votes* in their *Election*, and by *fair entreaties* endeavoured to *win* them to their *Side*. The same we do by *Prayer*, we acknowledge the *Supremacy* that *Christ* hath over us, and that all our *felicity* depends upon his only *Vote*. Now as among the *Gentiles* some were called *Platonists*, others *Aristotelians*, ~~and~~ from the *Masters*, they acknowledged their *Instructors*; so by practising this *excellentest* of *virtues*, we justly wear the name of him that taught it us.

Secondly, Let us pray, That we may not only show our selves *Christians*, but *good* and *pious Christians*. How many are there in the *World* that pass from *month* to *month*, yea, from *year* to *year*

year that scarce ever pray ! as if there were neither a *God* to reward , nor a *Devil* to be his Executioner ; and yet , if you tell them they are not *Christians*, they will esteem you the most injurious persons in the world. But we must not be content with the bare name of *Christianity* , and think it is enough that our Parents brought us to the *Font*, and that there we received our *Christian Livery* : We must come up to the *life of christianity*, which is *Prayer* ; it is that in the *Soul* which *Springs* are in *Clocks* and *Watches* , if they be broke , the motion of all the *Wheels* ceases ; and if we devote not our selves to prayer, all our *Theological virtues* are idle , and as it were pin-  
nion'd

Tom. I.  
de fide.

nion'd in us ; and therefore St. Chrysostome says excellently , as, when a *Queen* enters a *city* , not only a great *Retinue* , but an amass of *Wealth* comes along with her ; so likewise, when the *Soul* is enflamed with a love of prayer, all other virtues crowd and throng in upon her: Of Men it makes us the *Temples* of Christ. Now as gold and precious stones , and the richest Marbles constitute the *Palaces* of *Princes* ; so Prayer builds up these *Temples* of the *Son of God* , that he may dwell in our hearts as in a *Sanctum Sanctorum* , the noblest *Seat* of his *Residence*. That we may therefore pray aright and like good christians , that God may cease the plague and heal our wounds ,

I



I shall show you what *qualifications* are necessary.

First then, Our Prayer must be an earnest *fervent* Prayer, it is St. James his character, *The effectual fervent prayer of a righteous man availeth much*; indeed, it peirceth heaven, and is *Clavis Cœli* as St. Bernard speaks, *the Key that unlocks the Treasuries of heaven*, that it may shewre down its  *blessings* upon us. We may learn the Nature of this *effectual* Prayer from the Royal Prophet, when he says, *Dirigatur Oratio mea sicut incensum in conspectu tuo*: Let my prayer be set before thee as Incense; in which words, he briefly *comprehends* all the requisites of a *fervent* prayer by comparing it to Incense.

First

First, In the *Incense* was *Frankincense*, *Onyx*, *Galbanum*, *Oyle* of *Cinnamon*, or *Myrrh* and *Mastic*; so our *Prayer*, if it be effectually fervent, must be mingled with *Faith*, *Humility*, *Charity*, *Confidence* in *God*, and *Patience*; these, as lesser *Stars*, must wait upon this *Queen* and *Mother* of *virtues*, this *Breviary* of the *Gospel*.

Secondly, This *Incense* was appropriated to the *Temples*, and lodged in the *Holy of Holies*; so likewise the *Soul* of *Man* is the *Temple* and *House* of *God*, as St. *Paul* speaks, Know ye not that ye are the *Temple* of the *Holy Ghost*? we therefore must burn this *Incense* of *Prayer* in the inward'st and purest part of this *Temple*.

1 Cor. 3.  
16.

Thirdly,

Thirdly, This *Incense* was to be offered by none but the *High Priest*; so likewise all our *prayers* must be offered up by our *High Priest Christ Jesus*, if we hope they shall prevail; for upon this account the *Church* teaches us to conclude all our *prayers* with this clause, **Through Jesus Christ our Lord.**

Fourthly, This *Incense* was to be fir'd, before its grateful perfume could be sented: If the *High Priest* flung never so many handfuls of it on dead coals there came forth no odour; so our *Prayers* are altogether frigid and no way pleasing until kindled by the flames of the *Spirit*: where heat and fervour is wanting in him that prays, the very Soul of prayer is absent.

Fifthly,

Fifthly, (says *David*) *Dirigatur Oratio mea, &c.* let it mount, let it tend towards thee; he that will pray *fervently* and *effectually*, must have a *good end*, a *sincere intention*, and a *constant attention*; he must not pray like *Pharisees* to be seen of men, that he may *purchase* the *Repute* of *Religious* and *holy*; he must make *God* and his *interest* his *ultimate end*; and therefore our Lord the *Great Master of Prayer*, says, *When thou prayest enter into thy closet, and when thou hast shut thy dore pray to thy Father which is in Secret*: By which he would teach us rather to *acquit* our *selves* to *God* than *Man*, *God* only being able to *reward* our *Integrity* with better  *blessings* than *vulgar applause* can afford.

Secondly,

Secondly, But in the second place, as our Prayer must be earnest and fervent, so it must be without ceasing: If we would have a Truce with God's judgments, it is an argument of an evil heart to proportion our Prayers to the increase or decrease of Judgments; for though the rule in Philosophy be, That *Oratio* is *quantitas discreta*, yet in Divinity it is most certain, That *Oratio* ought to be *quantitas continua*, according to the Apostle's Maxime, Pray continually; and indeed now, if <sup>I Eph. 5.</sup> 17. ever, we had need to be constant in Prayer, when thousands dye in a week, and every parish, yea every street is the fatal Theatre of so many sad Tragedies. Is not this a time of trouble, when the

the rich and abler sort are fled, *citè, longè, tardè*, and the poorer through necessity are obliged to tarry, notwithstanding infinite dangers surround them, their Servants, and their poor children! Is it not a time of trouble, when *Tradesmen* become *poor*, and *poverty* enforces *beggary*, and that *unhappy* profession cannot keep them from *Starving*! Is it not a time of trouble, when *trade* in *general* is so *Dead* that the *Sexton* and the *Grave-maker* have the most Employment in the *parish*! Surely this is a time of trouble, and *this time is our time*. O therefore! let us take up holy *David's* Resolution, and give neither *sleep* to our eyes nor *slumber* to our *Eyelids*, till the *Lintells* of  
our

our *dore-posts* are *annointed* with the *blood of sprinkling*, that the *destroying Angel* may *pass over* our *habitations*. *Ask* (and give not over) till you *find*, *seek* (and leave not) till you *find*, *knock* (and cease not) till a *dore of Salvation* be opened unto you.

3. But thirdly, We must *lift up pure hearts* and *holy hands* *unto God in Prayer*. It is the work of the *Seraphims* to be continually crying, *Holy, Holy, Holy Lord God of Sabbaoth*, to express the ardent *affection* in them, and the ready adoration of the *Holyness* so repeated by them, it being that noble *attribute* that indeed is only proper to *God*. Now if we would take a part in  
G this

*Ric. Victor.  
lib. de Pa-  
triar.*

this Seraphick Consort, we must endeavour to have *holiness* and *purity* in our *hearts* and *hands*, and then our *addresses* will be *musical* in *God's Ears*. To this purpose the Schoolman *Victorinus* observes, That a *reasonable Soul* is the *chief* and *principal glass* wherein to see *God*: This the *Israel of God* must continually *hold*, *wipe*, *look on*; *hold*, lest falling down it *sink* to the *Earth* in *love*; *wipe*, lest it be *sullied* with the *dust* of *vain thoughts*; *look on*, that it *divert* not the *eye* and *intention* to *vain studies*. Can we hope that that *Man's prayer* should be acceptable to *God*, whose *heart* in stead of being *lifted up* to the *throne* of *Grace*, is *sunk* into the *Earth* by the *love* of *Terrene pleasures*?

No,



No, we must have *hearts purified* with the fire of *Divine love*, and *hands wash'd* in *innocency* before we can be acceptable. Under the *Law* the *burnt offerings* were to be *flea'd*, and *cut* in peices, and their *Legs* and *Inwards* were to be *wash'd*: Upon which Saint Cyril of *Alexandria* says, ἡ τὸ βύθους ἀ-

φαίρεσις τὴν γύμνωσιν ὑπαίνειται. The *fleaing off the Skin* was a riddle of *naked discovery*, for nothing at all in us is *hid* or *veiled* from the *Divine* and *pure eyes* of God. We must not be content with the *superficies* and *out-side* of a good life, but we must *flea* our *Sacrifices* and look to the *Integrity* of our *inwards*; we must as it were cut our selves in peices by a *strict examination* of the *particular actions*

*Hem. Pasc.*  
22. p. 240.

of our *whole life* ; whatever belongs to us, our *desires* , our *thoughts* , all must be *purified* , if we would have our *Sacrifices* Grateful. How many are there in the World that make *long prayers* , yet *devour Widows houses* ? How many that have nothing in their mouths but *Gospel light* , and the *advancement* of the *Kingdom of Christ* , yet, do but *flea* them, and you shall find them full of *Avarice, Pride, Faction* , and the greatest *uncharitableness*. Godfrey of *Bulloine* being asked by the Ambassador of a *Sarazen Prince* how he had his hands, *tant doctas ad praliandum* , so able to fight? returned this answer, *Quia manus semper habui puras ab impuris contractibus peccati* ; Because

I never defiled my hands with any notorious Sin. Our *Prayers* will never be *prevalent* with God until we first *combat* and *foyle* our *own Sins*. Plato defines *Purity* ἀποκρισις  
a *Separation* of the *worse* from χειρόνων  
the *better*. We must in a good ἀποβελγι-  
σινον.  
sense be *Separatists*, and come out of *Babylon*, before we can be fit company for the *Lamb* ; and when we have once done this, we may confidently hope a *relaxation* of our *miserics* , and that God will *hear* from *heaven*, *forgive* our *Sins*, and *beal* our *Land*.

And so I come to the third Ingredient in the Text, *Repentance*:  
If my people *humble* themselves ,  
and *pray*, and *turn* from their *evil*  
*ways*, then will I *hear* from *heaven*,  
and will *forgive* their *Sin*, and will

beal their Land. In the Pythian and Olympick Games, the Contenders for honour and renown had their way chalk'd out with two white Lists, out of which they were not to falley; so it was with Adam in Paradice, his *via morum* was rayled in with Innocence, aswell as his *via pedum* adorned with Flowers and other delightful Objects; but he having leap'd over the pale, by eating the forbidden fruit, took upon him the Trade of *wandring* into *by-paths*, and his children (like so many *Gypsies*) have ever since exercised the same Profession. I have heard of some that they have been so much in love with the *wandring humour*, that though they have been heirs to

to good fortunes, yet they have comforted themselves with the *begging Crew*, only to have the Liberty of *rowing up and down*: And thus it is with *man* generally as to his *Spiritual* condition; though *God* hath elevated us to the dignity of *Sons-ship*, and *Christ* accepted the Title of our *elder Brother*, yet we have strayed away from his *blessed Company*, and that *heavenly inheritance* he purchased for us with his *blood*: We have taken more delight in the *meanders* of *Sin* and *folly*, that can afford us nothing of *solid worth*, than in those durable and *eternal riches* of *Grace* and *Holyness*. Upon this score it is that the Text saith, *If my people turn from their evil ways*, (which implies

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they

they were out of the way of God, and altogether journeying the Mazes of *Idolatry and Sin* ) that God would heal and redress the miseries that for such deviations were come upon them. But because I will speak more distinctly of *Repentance*, I shall consider it in its three parts ;

1. *Compunction* : or *Contrition* for *Sin*.
2. *Confession* of *Sin*.
3. *Conversion* from *Sin* to *God*.

First, *Compunction* or *Contrition*: And now how happy should I be, if my discourse to you at this time could have the same operation on your hearts that *St. Peter's Sermon* had upon his

his *Auditors*, as St. Luke describes it in the *second* of the *Acts* and the 37. *vers.* where it is said, *Now when they heard this they were pricked in their hearts, and said unto Peter and the rest of the Apostles, Men and Brethren what shall we do?* A true and holy Sorrow, like so many Needles, peirced them thorough; as *Eupolis* recounts of *Pericles's* Oration to the People of *Athens*; *In animis auditorum aculeos reliquit*, it left stings in his *Auditors* minds. Now that we may a little consider the phrase, we must make a difference between *spiritus compunctionis*, and *compunctio spiritus*, πνεῦμα καταύξεως & καταύξιν καρδίας a *Spirit of Compunction*, which St. Paul complains of in the un-

*Cicero de  
Clar. Orat.*

*Rom. II.  
8.*

believing

believing *Jews*, and *Compunction* of *Spirit* or of the *heart*, mentioned in this place of the *Acts*, *St. Paul* says, *God hath given them a Spirit of Slumber, eyes that they should not see, and ears that they should not hear unto this day*; as if he would say, they are possessed with a *Spirit* of *stupidity* and *obstinacy* in *Sin*, that *slash* and *wound* them never so, yet they will not be *sensible*; but this *compunction* or *pricking* of the *heart*, which *St. Peter's* Auditors endured, was a *godly Sorrow* for their *Sins*, and sight of their miserable Condition. Now *Lorinus* affords us a ternary of reasons why *godly Sorrow* for *Sin* is called *compunction* of the *heart*.<sup>2</sup>

A&amp;C. 2.

1. *Quia*



1. *Quia. vel aperitur Cordis apostema.*
2. *Vel quia vulneratur Cor amore Dei.*
3. *Vel quia dæmon dolore & invidia sauciatur.*

Either because the *corruption* of the *heart* is discovered, as an *Aposteme* or *Ulcer* is opened by the prick of a *Launce*.

Or because the *heart* is wounded with the *love* of *God*, as the *Sponse* in the *Canticles* cries out, *I am sick of Love*.

Or because thereby the *Devil* is wounded with *Indignation* and *Envy*, as knowing the ruine of his *Interest* and *Kingdome* must needs be caused, when *Sinners* return to *God*, the Centre of their happiness, from which they recoyled.

coyled. But if any one ask me the reason why they were thus pricked, thus wounded at the heart, the 23. & 24. Verses of the second of the *Acts* will tell us, him, being delivered by the determinate counsel and foreknowledge of God, Ye have taken, and by wicked hands have crucified and slain. It was high time for the *Jews* to be touched to the quick that had put to death the Lord of Life, their Messiah, and Saviour of the World. And truly, if we reflect aright upon our selves, we shall find it high time for us to be thus wounded, if we consider that the *Jews* did but once crucifie him; but *We*, by the committal of fresh sins and Impieties, crucifie him every day, and grieve his  
holy

*holy Spirit.* It is therefore infinitely necessary we should have this due sense, this holy wounding of heart, if we expect God should repent of the evil done unto us and heal our Land.

2. The second branch of Repentance is Confession.

As we must be sorrowful for sin, so we must make a true confession of sin: Now in confession we must observe these Rules;

First, Our confession must be humble and self-accusing, *Non vis ut ille damnet? Tu damna. Vis ut ille ignoscat? Tu agnosce.* Wouldst thou not that God should Condemn thee? condemn thy self. Say with the Publican, *Lord have mercy upon me a sinner.* Wouldst thou have God pardon?  
Do

Do thou crye *guilty*. We must not imitate our Grandfather *Adam*, that cryed, *The Woman thou gavest me presented me the fruit, and I did eat*. We must take the *sins* we have committed upon our *selves*; it being altogether unjust we should file that *Evil* on *another's* score of which *we* have been the *Authors*. How many are there in these days that when they are accused of any *Uncleanness*, lay the fault upon *Nature*, as *St. Austin* complains, many in his time did, and consequently accuse *God* himself. We ought rather, with the Prophet *David*, to cry out, *Lord, it is I that have done this Great Wickedness*; and, with *Jeremiah*, confess *our ways* and *our Evil doings*

*ings* have brought all these *miseries* upon us.

Secondly, We must not put our *sins* to the *Devil's* Account. He may *tempt* us, but he cannot *force* us to *sin*. The *Devil* might have offered *Eve* a thousand of those *beautiful Apples* without *prevailing*, had she not been as willing to *tast* that *forbidden fruit* as he ready to *perswade* her it was good. If he could *force* us to *sin*, we might justly lay the *fault* at his dore, and make the very *necessity* of *sinning* our *Apology*. But the *Apostle St. James* bids us *resist the Devil* and he will *fly from us*: to teach us we have a power to *combat*, and through *Grace* *baffle* his pernicious temptations.

Thirdly,

Thirdly, Neither must we make God the Author of our *sins*: He is a God of purer eyes than to behold iniquity; and what blasphemy would it be in us when we have committed *sins* (that even some natural men would abhor) to father them upon God, the source of all purity and goodness. The *Psalmist* steers another course, when he says, I  
 Psal. 32. *will confess my sins unto the Lord*; He doth not say he will accuse God as the author of his Lust to the Wife of *Uriah*, or of his Pride in numbering the people; no, but I will confess to him against my self, he is righteous, and I have done wickedly. God cannot be tempted to evil, neither tempts he any man, it is a principle of  
 cor-

*corruption* within us, that brings forth this viperous brood, and we must wholly acknowledge God righteous when he punisheth for Sin.

Fourthly, Our *Confession* must be *Integra & perfecta*. There are many that will be ready to acknowledge those Sins which they see the best of Men are obnoxious to; but their *Dallilah's*, their *darling Sins*, like the true name of Rome, they keep concealed. But this is not the *Confession* that will do our work; a lame *half-confession* is no more acceptable to God, than if we should offer him *half* our heart, when he requires the *whole*; *Thou shalt love the Lord thy God with all thy heart*; which he can never

H truly

truly be said to do that leaves some Sins *unconfess'd*, and as it were hid in the inward recesses of his Soul; because God being a profess'd enemy to every Sin, such a concealment is a taking part with that which he most hates.

Thirdly, The third part of Repentance is *Conversion*: Now there is a two-fold *Conversion*.

1. A *Turning* and total *Conversion* of a *Sinner* from *Sin* to *God*, and in this Signification is comprehended the whole work of *Grace*, *Psal. 51. 14. And Sinners shall be converted unto thee*; this is *passive Conversion*, wherein *God* is the Chief *Agent*, but our *selves* by our *natural power* work nothing, unless it be to hinder the work of *Grace*. 2. There



2. There is a turning from some particular Sin or Sins, whereby we have offended God or Man; *Luke 22. 32. When thou art converted; and Jer. 31. 18. Convert thou me and I shall be converted:* This is an *active Conversion* performed by men; who being already renewed by Grace, do work together with this Grace. Now this *conversion* is a turning of the heart unto God, whereby we contract a perfect aversion to those things which we formerly delighted in, and have such an alteration in our will and affections, that we desire nothing, and affect nothing but what we find agreeable to his *blessed will*. It is not a turning of the Brain, an alteration

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of

of this or that opinion ; that is *Vertigo Capitis* , not *Conversio Cordis* : but it is a meer alteration and turning of ~~the brain of~~ our *hearts*. So that the perfection of *this conversion* consists in the turning of the *whole heart*. This true *turning* is a thing no way *pleasing* to the *Devil*. If he *could* , he *would* not have us *turn* at all , he sows pillows under our Elbows , and perswades us we are in a *blessed condition* : but if we will needs *turn* , he will persuade us to *Turn any whether* , rather than unto *God*. If he cannot effect this , yet his Artifice and cunning is to make us leave our *hearts* behind. Now if that will not do , but we will *Turn* with our heart *in Corde* , yet  
 he

## *Pillulæ Pestilenciales.*

101

he labours all he can it may not be *in toto*: he would have us have some *private* ends, some *Lusts* to gratifie; he would have our *affections* broken, and not *entirely* subservient to the *Divine Will*. But (Beloved) if we would remove these judgments that lye heavy upon us, we must not divide our hearts between God and the Devil, but must turn to God with our whole hearts for he is the great Physician that only can heal our diseased Souls.

And thus I come to the fourth and last Branch of the Text, the Physician prescribing the Medicine, GOD; in these words, *I will hear from heaven, and will forgive their Sin, and will heal their Land.*

H 3

St.

St. Chrysostome tells us, that Christ the second person of the Trinity, ( *νένος νένων ιατρὸς* ) by his death became Physician of the Dead; in his very humility and state of Exinanition he baffled Sin, and Death, and the Balsam of his Blood shed upon the Cross, closed up the Serpentine wound received in Paradise. If this be true of Christ (as without doubt it is) whilest he was in the form of a Servant, we ought not to question the performance of the promise made us in my Text by the whole Trinity. I will hear from heaven, &c. I, God the Father, I, God the Son, I, God the Holy Ghost; I one, yet three, at whose presence the Angels veil their faces, by whose only Fiat the

the *Chaos* was *un-masked*, and to whose *bounty* all the several *species* of *creatures* owe their *Beeing*: *I will hear from heaven; forgive, and heal your Land.* Other *Physicians*, either out of hope of gain, or to buoy up their credits and repute in the *World*, promise those *cures* which they can never *perform*: But here is one whose *Word* is his *Deed*, that *Archetypal* verity, who having the *Issues* of *Life* and *Death* in his hand, when he promises *Life* cannot be guilty of a *Lye*, and when he threatens *death* upon impenitency will *surely inflict* it. So then, here is a *Conjunction* of the whole *Trinity* in the *Cure* promised, the *perfection* of which will appear in *three particulars*.

H 4

I. God

1. God will cure us corporally;  
When he sent his *beloved Son* to  
preach the *Gospel of Eternal Life*,  
many heard him, but were little  
moved with the *Excellency* of his  
*Embassie*; but when he came to  
those *sensitizve* and *ocular* demon-  
strations of his *power*, the *heal-*  
*ing of the Sick*, and *feeding the*  
*Multitude by miracle*, many then  
were *induced* to believe in him:  
S. *Matthew* tells us, that he healed  
all that were Sick. *At his word*  
*the Blind found eyes*, the *lame flung*  
*away their Crutches*, the *Paralytick*  
and such as were troubled with  
an *effusion of Blood*, found that  
virtue proceeding from him  
which effected their cure. If the  
touch of his garment were so *bal-*  
*samical*, that of his voice had a  
greater

greater power; for *Lazarus* though rotting four days in his grave, at *Christ's* first call quitted his cold *Mansion*, and conquered *Death* surrendred his *Prisoner*, at the Command of this great *Prince*. The *Platonist* say, *Lumen est Umbra Dei*, Light is but the shadow of God; and I may very well affirm, that the Learned *st Physicians* are but shadows of this *Sun of righteousness*, when he appears with healing in his wings. Have we the plague spots upon us? If God will be our *Physician* their very redness shall serve for a blush to confess their impotency when he bids them vanish. Does a *Feaver* burn us, or a *Dropsie* drown us? One word of his mouth will prove a *Julip* to cool  
our

our *veins*, and a *Sluce* to let out that *Lake* of humours which would engulph us. If we be once penitentially quallified, He will bear us, He will heal us. Let us therefore look upon this *Visitation* with a *Spiritual eye*; Let us, that God yet spares, learn to be better, lest those *Princes of Peru* in *America* (meer *Heathens*) at the day of *Judgment*, rise up against us, who accounted *Sickness*, *Nuncios cœli quibus se ad Deos acciri dicebant*, God's Messengers by which he would draw them to himself, (as *Nierembergius* reports) He brings us into the *School of Affliction*, that we might learn *Wisdom*. And as he will heal us, so he will the diseases in the creatures that  
contri-

*Hiß. Nat.*



contribute to the maintenance of our Lives. Is the *Air infected*? He will *purge* it. Is the *fruit blasted*? He will stop *Mildews*, and what ever hinders a plentiful *Vegitation*. Doth the *Murrain* consume *Cattle*? That shall likewise cease. In a word, whatever impleads our *temporal enjoyments*, upon our *Repentance*, like *Dust*, shall be *driven away* before the *Wind*.

2. *God will cure us Spiritually.*  
The wounds of the *Soul* are infinitely more considerable than those of the *Body*, and therefore *David*, who (as *St. Chrysostom* speaks, was ὁ ἐν τῇ βασιλικῇ σολῇ ἀκριβέως μοναζόντων ἡπιδειξάμενος, *One that lived as strictly in his Kingly Pallace, as in a Cloyster*)  
cries

*Ps. 41. 4.* cries out, *Heal my Soul for I have sinned against thee.* And indeed, he had great reason to do so, for he that had victoriously encountered the *Lyon*, the *Bear*, *Goliath* and an *host of Men*, was now broken by a *feminine temptation*, and become guilty of those *Soul-wounding Sins*, *Adultery* and *Murder*. Now as *David* made his Address to *God*, the only *Soul-Physician*, so let us, for he can certainly restore and heal.

This *Soul-cure* he will perform.

First, By healing our *irregular affections*, which can by no less powerful means be effected, than the *communication of his Grace*. For if *Adam* in *Paradise*, richly furnished with *supernatural gifts*,  
continued

continued but a poor while in that purity and excellent condition; how much less can nature, wounded with Sin, without the assistance of supernatural endowments, recover her former purity? I shall not deny, but a vigorous reason may help a man to acquire those virtuous habits which may cause a promptitude in the affections to virtuous actions, yet those Acts of virtue will be so poor and imperfect, that they can never bring him to eternal felicity. Actions that spring from Grace, do as far excel those that are the Issue of Nature (though never so morallized) as fruits that are ripened in the woods and fields by the beams of the Sun, do those that are brought forth by artificial

artificial fires. Grace changes the affections powerfully, and renders them as it were new affections, according to St. Paul, *If a Man be in Christ he is a new creature.* Not that our affections in this life are totally healed by grace, there will be lusting of the *Flesh* against the *Spirit*, in the most gracious persons; but those Insurrections and Tumults are rather suffered by God as a Tryal, than a destruction to his children. Inordinate affections shall be so healed in this life, that they shall lose their Empire, though not their Being; when they begin to rebel, Grace will be able to subdue and triumph over them.

Secondly, By healing our Understanding. At first, when man enjoyed

enjoyed his Integrity, the *Understanding* did naturally apprehend *truth* with the greatest facility; and as when our *eye* looks upon some *curious* piece of *Painting*, *Sculpture*, or any other *beautiful object*, it is highly *pleased*; so the *Understanding*, when it look'd upon *Truth*, received great *Satisfaction*, and the more *sublime* and *excellent* the *Truths* were, the *nobler* caresses *she* found in the *contemplation* of them. But nowv alas! a dismal *chaos* hath envelop'd the *Understanding*, yea that *Science*, that vvas so *brisk* and *sparkling* in our *first Parents* ( and should have been the *inheritance* of all their *posterity* ) is *utterly* lost. Our *ignorance* is such, that vve are not able to  
judge

judge of supernatural Truths, and therefore God vwill cure this defect in us by *Divine Illumination*. He vwill set up in our Souls the bright Tapers of his grace, vwhereby the fogs and mists of *Infidelity* shall be dispell'd, and such a certainty vvrought in us, as is essential to true Faith.

Thirdly, By healing our Wills. The *Phylosopher's* Maxim is here true, *Corruptio Optimi est pessima*: The Will being the supreme faculty of the Soul, had once a natural power to love God, but being novv wounded by Sin, the wounds in it are of a deadlier nature than those of the other faculties. Thus Sins of Malice are deeper wounds than those of Infirmary or Ignorance, and therefore

fore one excellently said, *That nothing fri'd so much in Hell as the perverse wills of Men.* God will heal this wounded part also by his supernatural Grace; for Grace hath fire for the *Will*, as well as light for the *Understanding*. His Grace shall so enflame our *Wills*, that whereas we formerly affected nothing more than the *Transitory* and *earthly fruitions* of this life, *Riches, Honours, and Pleasures*; now we shall love nothing, desire nothing so much as *God in Christ*, and with *St. Paul*, account all things but dross and dung in comparison of them.

Fourthly, By healing our consciences. I will hear and forgive, &c. In Scripture-Language healing of Sin and forgiving of Sin,  
I are

are *equipollent* terms. So *Jer. 3. 22.*  
*Return ye back-sliding children, and*  
*I will heal your back slidings.* Now  
 God, when he says in my Text,  
*I will forgive*, speaks to the con-  
 science a healing word. Grace may  
 heal the spots and stain of Sin, but  
 it cannot heal the guilt. It is for-  
 giveness of Sin must take away  
 the guilt of Sin, and then the  
 Obligation to punishment ceases.  
 Those fears, which (like so many  
 furies) continually tormented us,  
 shall lose their sting, and be  
 turned into gladness, when he  
 says, *I will forgive.* It is the saying  
 of wise K. Solomon, *That the Spirit*  
*of a Man may bear his Infirmary,*  
*but a wounded spirit who can bear?*  
 which words, though in the garb  
 of a *Question*, yet are to be fil'd in  
 the



the number of those ἐρωτήματα ἐπιστημονικά ( to use the Philosopher's phrase ) *questions* which have the energy of *affirmative* and *negative propositions* ; so that the Sense is, *No man can bear a wounded Spirit.* And indeed, if we consider the unspeakable *tortures* that they suffer, whose *conscience* is *troubled* and *tempestuous*, we must needs acknowledge it an *insupportable burthen.* What great *comfort* then have we in this *promise*, that *God will forgive* ? that is, not only *efface* and *blot out* the *stain*, but *pardon* the *guilt* of *Sin*, which so often anticipates *Doomsday*, and begets a *Hell* on *Earth.*

3. But thirdly and lastly, *God will heal us Politically.* When *Sin*

hath so highly distemper'd a Nation, that it is come to the very brink of destruction, then God many times comes with healing in his wings, he will make Good that of his Prophet, *They that spoil thee, shall be a spoyl, for I wil restore health unto thee, and heal thee of thy wounds;* he that could make the *Assyrians* level their Swords at one anothers Breasts, can make us *English-men* (that have been too much in this Case *Assyrians*) sheath our Swords and run into mutual embraces. He said, *By me Kings Reign*, and it is as true, *by me Kings fall*. When he hath a mind to punish a Nation for Sin, he many times takes away excellent Princes, as he did *Josiah* and glorious CHARLES the

the *First*. And when he intends to *beal* a Nation, he makes those *animosities* that begot the first *troubles*, the ground of the ensuing *Peace*. For though the *Devil's* Maxim be, *Divide & impera*, yet *God* can make use of it to serve his most holy intentions. In the *Building* of *Babel* he made *confusion* of *Languages* the *ruine* of the *work*; and in the *Restoration* of *King CHARLES the Second*, he made those of *different opinions* and *judgments* in *Religion*, draw in the same *Yoke*, and as subservient *Instruments*, cause that *Serenity* which we now enjoy. I do not speak this, as if we were now as *well disciplin'd* in the *School* of *Christ* as we *should be*: For the truth is,  
what-

whatever *secular happiness* we enjoy, yet if we do but reflect on the *malicious designs* that are menaged at present by those that profess *Christ*, and the *peaceable* temper which he commanded all good *Christians* to use, when he said, *My Peace I leave with you*; we shall find the *Kingdome* is very *sick*, and stands in need of this *Physician*; who can with one word of his Mouth rebuke the *madness* of the people; who can teach *Prince*, *Nobility*, *Clergy*, and *Commons*, their *true Interest*, who can make the most *inveterat hatreds* end in a *vigorous friendship*; and who out of the *leaves* of that *Tree of Life*, that hath *twelve* manner of *fruits*, can make a *Balsam* for the *healing* of the  
the

the Nations. Upon our Repen-  
tance he hath promised our Cure,  
and he both can and will be as  
good as his Word.

(To summe up all : Let every  
one of us here present clap his  
hand upon his heart, and not  
only cry, *I have sinned* : But by a  
serious amendment of Life, and  
humble walking before him, en-  
deavour as much as we can to be  
capable of his healing Influence;  
for he that hath promised is  
God, all knowledge that cannot  
erre, and God all truth that  
cannot Lye, and we ought to  
believe him, when he says, *If my  
People which are called by my name,  
shall humble themselves, and pray,  
and seek my face, and turn from  
their wicked ways : Then will I  
bear*

*Pillulæ Pestilentiales.*

*hear from heaven, and will forgive  
their Sins, and will heal their  
Land.*

FINIS.

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